ARAMBEE FLAME

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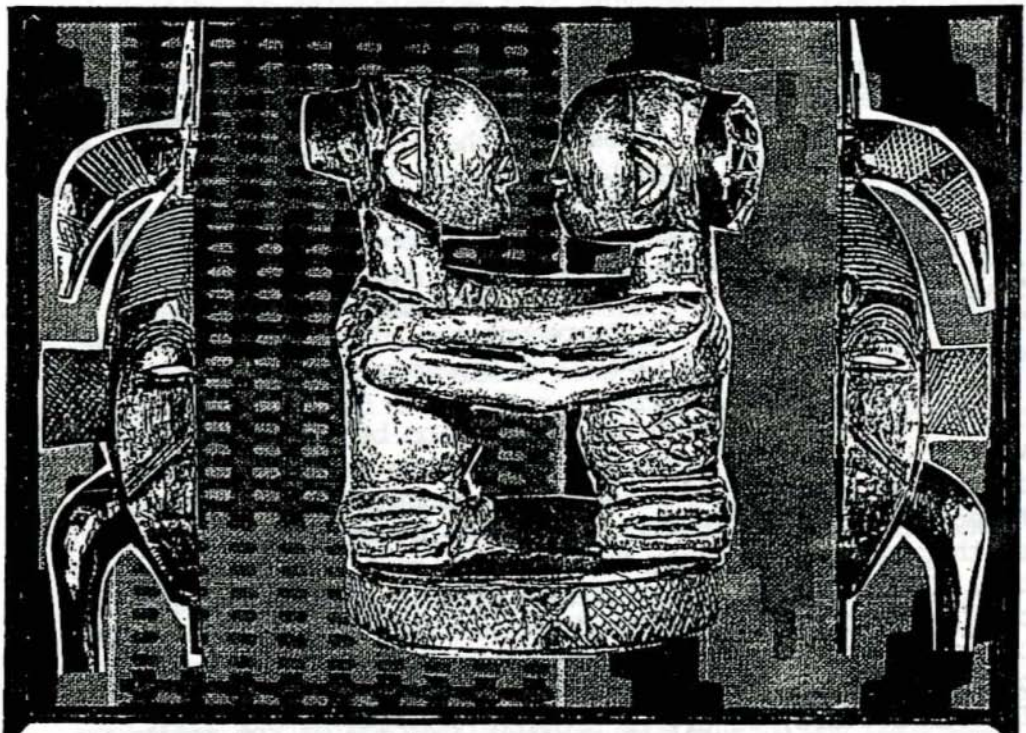

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Eurocentric miseducation has succeeded in tearing African Americans away from any endemic, cultural-ethnic-nationalist allegiance with their ancestral homeland, Africa. It has succeeded in cutting the umbilical cord that once tied Mother Africa to her children/descendants...We have been misdirected and dislocated. More specifically, by design, Eurocentric miseducation has purposefully and deliberately imbued/moulded African Americans with the same subconscious mindset/attitude/worldview that Europeans have toward Africa and its people.

-from Kwame Nantambu's DECODING EUROPEAN GEOPOLITICS: AFRO-CENTRIC PERSPECTIVES

Due to the current conflict in the Sudan, generally characterized as a struggle by southern Sudanese followers of traditional African spirituality and Christianity against imposition by northern Sudan of Islamic law and Arab-based or influenced institutions, thousands of southern Sudanese have left the Sudan and sought refuge in other countries. According to reports in local news media, there may be as many as 2,000 of the Sudanese refugees in the city of Omaha.

In an article, "Welcoming Modern Pilgrims: Sudanese, Americans Share a Holiday Civics Lesson," appearing in the Nov. 25th. Omaha World Herald, coverage is given to efforts "to bridge painful gaps between African immigrant children and their American schoolmates." The article states that the boys and girls from the Sudan have been teased by American children , with taunts such as, "Africans, Africans, you black Africans." This is reminiscent of the name-calling and other intimidation faced by U.S.-born African children integrating previously all-European(Caucasian) schools in this country in the '60s and '70s.

But the setting for this taunting is Wakonda Elementary School in north Omaha's African community. Tang Both, a Sudanese immigrant and a community bilingual liaison for the school district, is quoted in the article as saying: "The situation is name-calling between the African American kids and Sudanese kids, because of their(the Sudanese chil-

dren's) skin colors...It's really sad. There has been some fighting on the way to school..." We would think that **our** children would hardly be the ones to treat these students from the Sudan as unwelcome foreigners. But let's return to the quote by Nantambu: "Eurocentric miseducation has succeeded in tearing African Americans away from... allegiance with their ancestral homeland...[and] imbued/ moulded African Americans with the same subsconscious mindset...that Europeans have toward Africa and its people."

Unfortunately, we can't accurately claim that this reported mistreatment of Africans from Africa by Africans from here is an isolated matter. Situations such as this, as well as non-communication and other forms of rejection by U.S.-born Africans of Africans from our Motherland, are common and well-documented, especially in campus settings. But in this case, we're talking about **children**, children who are receiving a Eurocentric miseducation, children whose parents probably received an even worse Eurocentric miseducation. But parents, being older and wiser(?), have a heavy responsibility for their attitudes and actions. And parents, like schools, **teach** children. If U.S.-born African children at Wakonda are mistreating the African children from the Sudan, it is a reflection of their parents' failure to instill in them a sense of their own Africanness and/or the school's perpetuation of the European-supremacist image of Africa as the "dark," and historically insignificant, "continent."

The U.S.-born African parents of students at Wakonda Elementary, as well as other people in Omaha's African community, ought to be asking the question: "Who are these Sudanese"? On one level, the answer is simple, that they, like us, are Africans. The evidence is plain. They have the brown skin and nappy hair characteristic of Africans anywhere. Being African, they--like Africans from Denver or Chicago or Little Rock--are our Sisters and Brothers. And even though the U.S. is not our home, but only the "house" we happen to be in, we **are** here and have the responsibility of any hosts, to make our relatives/Sisters and Brothers feel welcome. If there are cultural gaps between us--and, no doubt, there are--it is primarily up to us, as hosts to take the initiative in bridging them.

And in taking this initiative, we have to do so with the attitude that what we might be able to learn from these Africans from the Sudan, insofar as matters of culture are concerned, is much more vital for us than what they might be able to learn from us would be for them. While these Sisters and Brothers from the Sudan are foreigners to the U.S., we are foreigners to our African **selves.** Generally speaking, we speak no African languages, know little or nothing of traditional African values and ways of looking at things, have practically no knowledge of indigenous and genuine African customs, etc. We speak a European language; wear Europeans' clothes; pray to a European-defined god(or Arab-defined god); follow the dictates of a European economic/political system, and have, in many other ways, been made foreign to our African selves.

In view of the above, we ought to cheer opportunities to meet and learn from our Sisters and Brothers from our Motherland and should be teaching our children to do likewise.

We know, or should, that, just as we Africans of U.S. birth have been affected by the European-supremacist system here, Africans in/from Africa have been affected by a European-supremacist system there. The institution of slavery here and the institution of colonialism there were parallels. And the effects of these parallel institutions linger. But as true as this is, there are social groups on the African continetn that have managed, in varying degrees, to retain their traditional values, customs, languages, etc. It could very well be the case that many of the Sudanese refugees in Omaha have lessons on traditional values and customs to teach us. We know that most or all of them speak their own language(s). So we should be getting to know them, not only because these Sisters and Brothers can be a valuable resource for knowledge and insight into an Africa that many of us have been alienated from.

With all the problems we are having in our families and communities--from absent fathers to gang violence--we would benefit from learning how the communalism of village life helps maintain harmony, what roles do rites of passage

play in bringing children into adulthood, in what ways does the principle of respect for elders operate, how is love between men and women defined, and so forth. We should know that there are around fifty-five nations on the African continent and maybe as many as two thousand ethnic groups. But we should also know that, despite the many differences in culture that these ethnic groups represent, certain values and, to some extent, practices are common to traditional African societies as a whole. The refugees from the Sudan could bring elements of these to life for us.

Lastly, these Africans from the Sudan could be a resource for us in another very important area--that of history. Because of the physical evidence(pyramids, temples, writing, statues, murals, etc.) they left for posterity, Africans from Kemet(so-called "Egypt") made their country the most written-about ancient African nation. So we probably know, or believe we know, more about the history of Kemet than we do about any other nation in our Motherland. Unfortunately, many of us have fallen for any number of "scholarly" tricks and don't associate the history of Kemet with African people. But for those of us who have been able to distinguish history from "scholarly" tricks and understand the role European-supremacist ideology has played in making these tricks useful and necessary for those who have performed them, the history of what is today called "the Sudan" is important in our understanding of how Kemet achieved its social and scientific wonders.

A large area of modern-day Sudan was once, thousands of years ago, a land called by the various names: "Kush," "Ta-Seti," and/or "Nubia." Aside from the facts that the people of this land produced the great kingdoms of Napata and Meroe and that pharoahs from Nubia ruled Kemet during its 25th. dynastic period, the fact is that the Nubian civilization preceded Kemet's. Nubian writing has been found to predate the Kemetic. But it has not yet been able to be translated. Most important, insofar as the gaining of insight into how Kemet was able to reach the heights it achieved, is the fact that Kemetic scribes wrote clearly of Nubia as being Kemet's parent civilization.

(Concluded on page 12)

FROM OTHER SOURCES

More Militarizing Of The Police

..."Frank Morales, a New York community activist, spelled out the extent of recent militarization of the police in an article in the Summer 1999 issue of Covert Action Quarterly: 'The Clinton administration extended the police-military connection by mandating that the Department of Defense(DOD) and its associated private industries form a partnership with the Department of Justice(DOJ)', Morales wrote in CAQ. The program entitled, 'Technology Transfer From Defense', calls for the transfer of military technology to domestic police organizations. Previous direct transfers of this sort had been made only to friendly foreign governmetns. Morales concludes tha this Clinto directive 'ensures the formalization of direct militarization of the police'...

"Morales reports that Reno[Janet], speaking to members of the defense, intelligence, and industrial communities under Clinton's program in November 1993, welcomed her guests, 'to the kind of war our police fight every day. [L]et me challenge you to turn your skills that served us so well in the Cold War to helping us with the war we're now fighting daily in the streets of our towns and cities across the nation'. Shortly after Reno issued this challenge, DOD and DOJ entered a five-year partnership to formalize joint technology sharing and development efforts for law enforcement and these military operations unrelated to war. Areas of shared military technology included 'devices to detect concealed weapons', to avoid Fourth Amendment limitations against unreasonable searches. Another shared technology is in the area of 'virtual reality training, simulation, and mission planning'.

"Such training has been provided, according to Morales, by Firearms Training Systems, Inc.(FATS), which, since 1984, has specialized in customized firearms training and psychological conditioning of police forces in the U.S. and foreign military organizations, including the armies of Singapore and Italy, the U.S. Army, Air Force, and Marine Corps, and the BATF, FBI, and LAPD. The President and

CEO of FATS is Peter A. Marino, who was formerly the Director of the Office of Technical Services of the Central Intelligence Agency. Morales provides documentation that nearly half of the hundreds of para-military police units in the U.S. have trained with active duty military experts in special operations, while another 30 percent trained with police officers who had special operatios experience in the military..."

-from "Community Control Of Police Or Out-Of-Control Police State," pages 2 and 3, Fall '99 TURNING THE TIDE (Culver City, CA.)

Satellite Technology Harnessed For Tracking Of Parolees

"Defense Department satellites designed to help guide nuclear missiles hang in geosynchronous orbit 12,500 miles above. The network of 24 military satellites hasn't been used much...since the end of the Cold War. So, the Pentagon started leasing satellite time to private companies, like the one that uses them to monitor people on parole and probation.

"'It's bullets to plowshares', said Jack Lamb, president and CEO of Advanced Business Sciences, Inc., in an interview with USA Today writer Gary Fields published April 8, 1999. Lamb's Omaha, Nebraska company uses its Com Trak monitoring system to follow 100 people in nine states...

"The Com Trak system consists of a wristwatch-sized bracelet, a three-pound tracking unit resembling a portable telephone, and a battery charger/base unit kept at the monitored person's home. The base unit sends information by telephone to a monitoring center. Take off the bracelet or move more than 50 feet from the tracking unit and an alarm goes off at the center.

"The system is used to set up zones where the monitored person can and can't go...The monitoring center is automatically notified of any 'out of bounds' violations and alerts authorities immediately, according to the article..."

-from "Satellite Tracks Parolees," page 29, Dec. PRISON LEGAL NEWS(Seattle, WA.)

Websites To "Bridge The Digital Divide"

"Dedicated to 'bridging the digital divide', the Benjamin E. Mays National Educational Resource Center(BEMNNERC) provides free web pages, hosting, and tchnology training to minority organizations, churches, and businesses becoming members of the Dogon Village. Located at www.dogonvillage.com, the Dogon Village is an Internet community connecting users to links related to people of color across the African Diaspora...

"According to BEMNERC executive director, Fleece Davis-Gilmore, 'By providing training to underprivileged youth and young adults, we hope to make a major impact in bridging this gap. Additionally, the Internet serves as an excellent vehicle for disseminating information related to jobs and education...

"A visit to www.dogonvillage.com connects users to information on college entrance, scholarships, jobs, at-risk youth, the African Diaspora(Caribbean, South and Central America, Africa and the Pacific Islands), history, events, film music, video, books, art, and a section just for the kids...

-from "Dogonvillage.com Develops Free Websites For Community Leaders," page 18, Nov. 18-24 N.Y. AMSTERDAM NEWS.

Long-time African National Congress Leader Visits U.S.

"Thenjiwe Mtintso came to the United States as the highest-ranking female member of South Africa's ruling political party, but she spent her time with activists and political prisoners, not government officials.

"Mtintso said the African National Congress(ANC) now receives "Mtintso said the African National Congress(ANC) now 'plenty of advice' from other governments and business interests, but she wanted to visit the U.S. to take the pulse of democratic movements here, and to meet with people who had been involved in the anti-apartheid movement...

"The daughter of a domestic worker, Mtintso grew up desperately poor in Soweto, living with over a dozen people in two rooms. She was forced to drop out of school because

she could not afford the fees, but later managed to enroll part-time at a Black college. There she became active in politics and a close associate of Steve Biko. After being expelled from school for political activity, she was subjected to detentions and banning orders during the 1970s while working as a political organizer. In 1978, she went into exile after being severely tortured, and became involved with ANC's military wing in Uganda and Botwana, rising to the level of commander during the 1980s.

"As Deputy Secretary General of the ANC, Mtintso is now the party's highest-ranking woman, and one of six in its highest administrative circle. She participated in the negotiation process to end apartheid and has also served as a member of Parliament and Chair of South Africa's Commission on Gender Equality...

"Speaking to a crowd of 300 at Berkeley's Malcolm X School, Mtintso said the transformation of political power in South Africa, and the outlawing of discrimination, is just one point in a continuing struggle for economic and social justice. While she discussed the important strides the ANC has made in bringing clean water, housing, and electricity to millions of South Africans over the past five years--progress that is often overlooked in the mainstream foreign media--she said most Black South Africans still live in poverty.

"Mtintso said the ANC-led government still faces barriers to economic and social change, including entrenched white civil servants, ongoing racism, a security force trained for dealing with terrorists but not in law enforcement, corrupt judicial magistrates, attitudes of 'entitlement' by persons involved in the struggle against apartheid, and a persistent 'repossession' mentality in the townships that tolerates property crimes. In many ways, she said, the transition to a democratic government in South Africa has been harder than the struggle for liberation...

"On Wednesday, July 14, 1999, there was a potluck dinner/reception in Berkeley for Thenjiwe Mtintso upon her arrival from the airport. Those greeting Thenjiwe included former political prisoners, family members of political prisoners, political prisoners' and prisoners' rights activists, and

people who had been very active in the anti-apartheid movement in the past...

"Thenjiwe came to the U.S. on this trip to speak in Texas about the death penalty, so it was very important for all of us to take this opportunity to impress upon her how many political prisoners/pows there are in the U.S. and for our captured leaders and activists to be able to speak to her and others in the ANC and South Afrika in their own voices. She was presented with statements and documents sent by 23 political prisoners...

"One of the people in the group who had done anti-apartheid work in the past talked about the fact that anti-apartheid supporters in the U.S. have not been able to make the transition, since Mandela's election, from fighting apartheid into now supporting South Afrika in dealing with its extreme economic problems. Another person in the group, a New Afrikan, said that he had marched for and supported the anti-apartheid movement for many years, and now wants to know what is South Afrika going to do for New Afrikans in the U.S. This sentiment was seconded by another New Afrikan woman in the group who said that justice requires that reciprocity must occur for all the support people in the U.S. gave thru the years to those in South Afrika struggling for freedom--that people in South Afrika must now in turn support all those fighting the great many injustices that exist here in the U.S., especially injustices towards New Afrikans...

"At the end of our group discussion, Thenjiwe acknowledged and agreed that both folks in the U.S. and folks in South Afrika are fighting a common enemy, that for us to all be aware of this and fight this common enemy together can only serve to make us all stronger."

-from "ANC Hero Meets Local Activists," pages 1 and 2, Aug. BAY AREA GUILD CALENDAR(San Francisco Bay Area National Lawyers Guild chapter); Sept. 26 report by Gloria Alonzo and Nancy Jacot-Bell

Spoken Word Festival Brings Together Poets And Hip-Hop Artists From Around The World

"Recently, an amazing assortment of some of the world's most dynamic and talented hip-hop artists, poets, writers and cultural activists gathered at the New Jersey Performing Arts Center(NJPAC) in Newark for a three-day 'Sacred Circle/Spoken Word' festival.

"The spoken word festival consisted of a diverse gathering of poets and hip-hop artists from Senegal, Mozambique, the Caribbean, London, South Africa and various cities across the United States.

"The three-day literary festival focused on a spectrum of oral and written traditions from slave hollers, work chants, spoken myths, haiku, hip-hop and publishing, in print and on the Internet.

"Two days of the festival consisted of informative and insightful panel discussions...In addition, there were powerful performance workshops dealing with the art and politics of production and performance of the spoken word and distribution of one's art utilizing the Internet...

"The vast array of talented poets and spoken word artists included such word-smiths as Sonia Sanchez, Miguel Algarin, Sekou Sundiata, Ras Baraka, Reg E. Gaines, Jessica Care Moore, Kalamu ya Salaam, Asha Bandele,...the Watts Prophets, Mutabaruka...

"During the opening night, there was an incredible performance by Imani Uzuri...On the same night, the festival attendees saw an amazing performance by Will Power as he portrayed the connections between hip-hop and jazz as rapper and jazz musician while playing various imagined jazz instruments...

"During the festival, attendees experienced the fiery revolutionary poetry of Laini Mataka...The Watts Prophets dropped some deeply poetic science from the old school of poetry while Toni Blackman displayed her creative rhyming freestyle with two other rappers...

"At the close of the festival, there was a magnificent concert titled 'Fo Deuk Revue', featuring world-renowned saxophonist David Murray, illuminating world music, wherein jazz was combined with traditional African drumming, Senegalese rap and spoken-word poetry...

"Dub poet Mutabaruka and Roger Bonair-Agard, the National Slam Individual Champion of the Spoken Word, performed prior to the 'Fo Deuk Revue' concert."

-from "NJPAC's Spoken Word Fest Ties Poets of the Black Diaspora," pages 26 and 36, Nov. 18-24 N.Y. AMSTERDAM NEWS

Black Radical Congress Seeking Expansion of Membership

"The June Teenth congress of 1998 was a resounding success, with 2,000 people coming from all over the U.S. to unite in rebuilding a pole of radicalism in the African American people's movement.

"Participants recognized that they should not replicate the existing work of Black radicals and their organizations, but should help to build upon that work. The work is of special importance, given daily events that include the quickening pace to end the life of Mumia, the effects of international economic events on the Black working class of the U.S., struggles in Africa against neo-colonialism and for national democracy; the demonization and criminalization of the Black poor...

"As we move to make the Congress a permanent feature of the U.S. political scene, we need active members and active organizational affiliates. We urge you to use the membership form on our website, return it and then you can vote. Thank you, sisters and brothers. We look forward to joining with you to build the Black Radical Congress. Email: blackradicalcongress@email.com

-from "Welcome To the Black Radical Congress," page 7, fall SHADES OF POWER(San Francisco, CA.)

It could be the case that, in talking with(through an interpreter, most likely) a Sister or Brother from the Sudan, we might be talking with a descendant of the ancient Nubians, or Kushites, and/or get a sense of the spiritual/cultural essence that made the greatness of Nubia and Kemet possible.

But we can only learn what there is to learn from our Sudanese Sisters and Brothers if we can unchain ourselves from the ludicrous idea that, as "African Americans," we are somehow a separate and more sophisticated people than they are.

-Editor

From Other Sources

Film Festival Held To Promote Working Relationships Among People of Color

"...the Institute for MultiRacial Justice...put together a film and video festival held October 1-3 at the Victoria Theater, San Francisco. Sponsors included 20 youth, labor, immigrant rights, and other community organizations.

"The goal of our 'Shades of Power Festival' was to show, with 17 videos and discussion, how African Americans, Arab Americans, Latinos, Native Americans and Pacific Islanders share many of the same problems, and how we can fight side by side for social justice. From housing to education, from the 'criminal justice' system to environmental racism, there are many reasons for people of color to collaborate. There are also inspiring examples of our doing so.

"So the festival showed videos about struggle against gentrification: one, by Black and Latino families in Brooklyn, another by Chinese and Filipino tenants in San Francisco(at the I Hotel). Discussion afterward was led by Prof. Ruth Gilmore of U.C. Berkeley and Emil de Guzman, Filipino community leader active in the I-Hotel Tenants Assoc.

"One program combined 'Another America', about the relationship between African Americans and immigrant Koreans,

with Jose Palafox's video 'The New World Border' about the treatment of Latino immigrants at the border...Yet another program brought together videos about struggles against environmental racism and Native American survival issues...

"On the same program came the video 'Pa'lante, Siempre Pa'lante!' an in-depth look at the militant Young Lords Party of Puerto Ricans based in Chicago and New York, which also worked across color lines..."

-from "Alliance Building With Film And Video," pages 10 and 11, fall SHADES OF POWER

ANNOUNCEMENTS

Our new African Cinema 2000 film collection has been specifically selected to help Americans see...through African eyes, to share their perspective on the present and their hopes for the future. The fourteen new releases in this collection reveal the rich diversity of points of view Africans are bringing to the task of imagining a new century.

For a copy of the Library of African Cinema 2000 catalog, as well as the African American Perspectives 2000 catalog, write to: California Newsreel/Resolution
149 Ninth Street/420
San Francisco, CA. 94103

There is currently an exhibit of art work from the African continent at the Joslyn Art Museum at 2200 Dodge St. in Omaha. The exhibit is entitled "Soul of Africa: African Art From The Han Coray Collection." The exhibit will run through Jan. 23rd. For details, call 342-3300.

(Announcements cont. on page 16)

How Do We Forgive Our Fathers

How do we forgive our fathers?
Maybe in a dream
Do we forgive our fathers for leaving us to often
or forever when we were little?

Maybe for scaring us with unexpected rage
or making us nervous
because there never SEEMED to be
any rage there at all.

Do we forgive our fathers for marrying
or not marrying our mothers?
For divorcing or not divorcing our mothers?

And shall we forgive them for their excesses
of warmth or coldness?
Shall we forgive them for pushing or leaning
for shutting doors, for speaking through walls
or never speaking at all
or for never being silent?

Do we forgive our fathers in our age
or in theirs
or their deaths
saying it to them or
not saying it at all?
If we forgive our fathers
what is left?

-Nuha Farid

BACK IN TIME

Between 1890 and 1910, twenty-five black communities were formed in Oklahoma, the state's total black population rising by 537 percent to 137,000 people. Most of the newcomers arrived from the South, fleeing oppression. It was during these very years that each southern state placed into law the patterns of discrimination and segregation they used to separate the races and establish the hegemony of the whites.

The black flight to Oklahoma, like the movement toward Africa at the same time, was basically a response to white racism rather than a carefully planned nationalist movement, though it had elements of incipient nationalism...

For a while it looked as though Oklahoma might become a place of safety for black Americans. Boley, with its eighty acres and four thousand residents, boasted the tallest building between Oklahoma City and Okmulgee. More important, it could state that black people ran the government and that half of its high school students went on to college. Boley often struck an independent note, as when its "Union Literary Society" debated the question whether blacks should "celebrate George Washington's birthday," and decided in the negative. The Boley Progress stimulated black pride, addressing prospective Boley citizens with rousing editorials: "What are you waiting for? If we do not look out for our own welfare, who is going to do so for us? Are you always going to depend upon the white race to control your affairs for you? Some of our people have had their affairs looked after by the white man for the past thirty years and where are they today? They are on the farms and plantations of the white men...with everything mortgaged so that they cannot get away and forever will be so long as they are working upon their farms and trading in their stores."

Excerpted from THE BLACK WEST by William Loren Katz

Announcements

Books Through Bars is soliciting art work for an upcoming show of prison art called "Contexts."

This exhibit is open to all artists in prison working in any medium including but not limited to: drawing, painting, prints, photographs, collages and small sculptures. Work may be on envelopes, note paper, handkerchiefs or any convenient materials.

We prefer but are not limited to works that depict the experience of being in prison. We want work that expresses two things: your individuality and personal experience, and the fact that you are behind bars. These images can be powerful because each viewer can relate to the personal experience of many artists...

There is no fee to enter. A limit of 5 works per person will be accepted. We welcome work that is accompanied by a short biography and/or statement about the work. All work must be accompanied by a release form.

To be considered for our first show, work must be received by March 30, 2000. We will continue accepting work for the foreseeable future for use in other contexts. A booklet listing selected works and the artists may be published or made available. Reproduction of the work in the form of cards, postcards, bookmarks, etc. may be made and sold. All money that we receive from the sale of these works will support the Books Through Bars program. What we can offer in exchange for your donation is: a copy of the work, a copy of the booklet if it is published, comments we collect from the exhibit, preferential treatment of your book requests.

For more information, write: ConTexts; 4722 Baltimore Avenue; Philadelphia, PA.; 19143.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah(Kenny Walker)

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti(Kevin McGee)

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa